

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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CONTENTS OF THIS NUMBER.

Philanthropic Convention continued	221	Spirit Experiences in New Orleans	228
Dr. Hallock's Address in Convention	222	The Vexed Question	228
Reverend and the Bible Compared	224	The "Angel Movement"	228
A Vision	225	Quarantine Matters	229
A Few Free Thoughts	225	The Atlantic Cable	229
How is Spiritism to Fulfill its Mission?	226	A Enslaved Dove of Cattle	229
Literary Notices	226	The Bell River of the North	229
New York Conference	227	The Grave of Frank in England	229
Mr. Britton's Movements	227	Profr. Racer, the Horse Tamer	229
Knoxton Convention	227	Cable Ship	229
God and Devil—Good and Evil	228	The A. M. R. Dream	229

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

PHILANTHROPIC CONVENTION,

HELD IN UTAH, ON THE 10TH, 11TH, AND 12TH, SEPT. 1858.

"CAUSE AND CURE OF EVIL."

AUTHENTIC REPORT

PREPARED BY THE BUSINESS COMMITTEE.

SECOND DAY—EVENING SESSION.

After an opening song from Miss Higgins, Mrs. Mary E. Davis, proceeded to address the Convention in support of the Resolutions previously offered. She said that she had enlisted against the oppression and degradation of women; but she would pass over the cause of evil and look at its cure. Claiming at the outset the natural position of woman to be that of the mother of humanity, she proceeded to discuss her claims to rights and privileges denied her by man. In a very beautiful allusion to the worship of the Catholic Church, she said that the adoration so long bestowed upon "Mary Mother," may in time be given to all women, and suggested that the Lord's prayer might in time be amended to our "Father and Mother who art in Heaven." Beyond the rubbish of the church, the eternal law of progress appears, and the law of God becomes actualized in the true life of man. Thus far, woman's mission, as well as her nature, has been grossly and criminally underrated, and she has fallen into a subordinate position, but she would rise. To be is greater than to do. The soul's life is superior to all its acts. They who sit in meditation have given birth to thoughts which have disturbed nations. Very lofty is the genius that can at once conceive and construct a great work. Thus, quietly do creations of the true artist float into life. Genius comes still as the sun to awaken all earth into a blooming welcome. Quoting Emerson, she said, every one can do his best thing easiest. In all things men have enlisted and triumphed by certain involuntary tendencies. In this they have proved themselves men of womanly nature. The soul imbued with womanly attributes will most rapidly glide into achievements of artistic beauty. An nature is strong to emulate man, so the creations of man's genius ascend in regular gradations to the attainments of woman.

Mrs. D. here discussed and defined the physical progress of the race, and then turned to spiritual progress as developed in science, architecture, poetry, music, painting and sculpture, and

held that in these, man has drawn his inspiration from woman. She is the world's great natural artist. Her characteristic prove it. The true originator accomplishes his task by the propulsion of involuntary energy. Noblesse and respect are his operations. He makes no boast of huge strength.

The elements of the true artist are all to be found beautifully developed in the true woman. When I draw a comparison, I but show how nearly he approaches the divinity within her soul. Woman takes the lead in heroism and all noble qualities, in a spiritual sense. In a direct sense she leaves her impress upon her off-spring.

In the loving arms of living mothers you may find great living types, more beautiful than artistic pictures. Proctor might Rome be of her living mothers than of her artistic statuary within her walls.

The artist has moulded a statue of Washington for our admiring gaze, but what language can express the grandeur of that mother who gave to the world Washington himself?

Thus far she had treated woman as an artist in an ordinary sense. Now she would speak of her in a higher sense, as the originator of immortal exalted. She stands second only to Deity—very near the great Father. Her creative work can scarcely be estimated. She reproduces the ultimates of life. The immortal spirit receives its being from woman. She makes the first impression upon the soul. With what power is she thus invested! Greater than governments, churches, or religious organizations. Fathers impart themselves to their offspring—mothers impart not only their characters, but impress their emotions, thoughts and surroundings upon their unborn off-spring. Therefore should she be educated and privileged to the extent of her claims. She should take exercise in the open air until her body blooms into health. Knowledge should be opened out before her, and her every faculty should be expanded and enriched. Morally, the noblest teachings in example and in society should be awarded her.

In marriage woman should be mistress of herself. Let her be ennobled and enfranchised, and her off-spring will bear all the fruits and perfection of human nature. When all these things shall be secured, will come the reign of a universal brotherhood.

Mrs. D. in conclusion alluded to the degradation of woman, to her toils and hardships, to the causes which drive her to unhappy marriages or prostitution, and concluded by an exhortation to the sex to labour for their own elevation and parity.

Dr. Woolverton, of Canada, presented the embodiment of his conception of the cause of evil as follows:

That evil is not a principle in nature foreign to the sinner; abstract evil can not be found. Neither is it of organic origin, but a functional derangement, originating or being born from inharmonious relations, and developed by ignorance, mystery and superstition.

Mr. Uriah Clark, of Auburn, desired to hear the genuine Spiritualistic idea of the cause and cure of evil. He then proceeded to indulge in a strain of criticism upon the ideas advanced respecting reproduction, with a choice of language that was satisfactory to a portion of the audience.

Mrs. Burr said she had formerly at times occupied a very combative position with respect to existing evils. She had passed that period, but there were some who felt that spiritualistic Conventions had been represented as volcanic in their character. It was necessary for some to give vent to their feelings—to pour out the accumulated lava.

After passing hurriedly over the current ideas of marriage, women, &c., she proceeded to point out the superiority of the

spiritual philosophy of interior growth—the recognition of hidden interior qualities within the human soul, capable of regulating the life of the individual—to that old theology that taught the idea of serving a God whose vigilance and care it was possible to evade.

The reputation the world gives a person is of small moment. The cry of Free Love was to be little heeded. We need only to be done these calumnies. (Applause.)

Miss Higgins sang a closing piece, when Mrs. Dr. MURDER WATERS, of Boston, offered the following resolution, exemplifying her principle by a neat and tasty "summer" dress.

Whereas, woman is made helpless and dependent by her dress, wearing bonnets that afford no protection whatever for the best part of the brain and eyes, long expansive crinolines, tight waists, bringing disease and premature death upon themselves and posterity, and unfitting to self to engage in honorable, paying employment, although woman needs just as much to clothe and feed her as man; therefore,

Resolved, That a change in the dress of woman will do more to promote virtue and prolong life than all other efforts combined.

THIRD DAY, MORNING SESSION.

The Session was opened with Mass by the Troy Harmonists. Mr. Davis presented what he regarded as a fair synopsis of summing up of the work of the Convention, during the two days past, with the following resolutions. They embodied the main points under discussion thus far.

Resolved, That the primary cause of evil is referable to parentage, by which we receive both body and soul.

Resolved, That evil in its last analysis is ignorance;—an organic fact incident to human existence.

Resolved, That the monogamous marriage is a divine relation springing from an universal and immutable law of Nature's God; and that the evils and sufferings experienced by the married are referable not to the law, but to man's ignorance, and therefore abuse of the sacred relations which grow out of it.

Resolved, That sin results from evil, evil from error, error from ignorance; and that ignorance is the first estate of an immortal being whose individuality is eternally to be swayed and regulated by the law of Association, Progression and Development.

Mr. Rasmussen (colored gentleman) offered the following resolution, upon which he desired action.

Resolved, That this Convention resolve itself into a permanent institution, having for its object the same that originally called it into being; that it appoint officers, who shall convene it at least once a year; and that it be known as the National Reform League.

Mr. Glasser of Michigan offered the following as an amendment:

Resolved, That the Convention become an Assembly—an annual gathering of men and women who seek wisdom to "overcome evil with good;" are earnest to be free themselves and to make all others free; and that the calling of the next annual meeting be left with Andrew Jackson Davis, at his discretion as to time and place.

Resolved, That this Convention request Andrew Jackson Davis to write out and publish his views and plans for "overcoming evil with good."

Mr. Rasmussen opposed the motion. He didn't accept A. J. Davis as his earthly God.

Mr. Glasser said he endorsed the last sentiment heartily, but what was ever, body's business was nobody's. He merely contemplated putting the work of calling the next Anniversary in the hands of a Committee.

Mr. Davis had no desire to control, or exercise the least authority over any individual. He understood the Resolution to contemplate a mere business matter. If so, he would accept the duty of dissent.

Mr. Stevens moved to lay it on the table. Carried.
Dr. R. T. HARRIS of New York then addressed the Convention as follows:—

THE CAUSE AND CURE OF EVIL.
BY DR. R. T. HARRIS.

An inquiry after the cause of evil, necessarily implies that evil itself is not a final cause. An inquiry into the cause of good would be a nullity; good, or evil, being that beyond which no human thought or research can penetrate. The generally accepted theological teaching is, that the universe has two centers or controlling forces, an infinite good, and an equally clearly defined sub-infinite evil; which latter is the cause of evil.

If there be a proper harmonic relation between evil and good, with respect to this time-honored dogma, our present Union Convention must needs have elected another topic. The theological statement of the matter, is indirect and simple, that it requires but one addition to render it not only conclusive, but satisfactory. The cause of evil is the Devil, the cure of it is God—renounce the devil, except God, and the world is safe. Nothing can be clearer or more severely simple. It needs but the element of proof, and its practical value is forever placed beyond all question; wanting that, it settles nothing, and is wholly incompetent to the requirements of the age. So far indeed, is it from meeting a universal demand, it does not cover the ground assumed, in the judgment of those who profess their faith in it. No man, of himself can make it available; and hence, the only satisfaction it can afford the contemplative mind, is that its professed solution of a grave inquiry is so far obsolete, as to offer a diminished impediment on the score of religious propriety, to a fearless search for a more demonstrable cause and a more certain cure of evil.

This is emphatically a problem for the nineteenth century. The human intellect during these years, has been the quiet home upon itself, as it has done in no earlier age. The ever-arriving interrogatory—evil a self-poised center in the moral universe, around which its vicissitudes revolve, by a natural law?—seeks its final solution in the center of the living present. The answer of six thousand years has lost its power. This century is the battle ground upon which authority and knowledge are to settle forever their claims to dominion over the mind of man. The ages which upheld precept to precept, are succeeded by that which adds fact to fact. There is though there had been no attempted solution, the question returns upon us—What is the cause of evil, and what is its cure?

The inquiry as to whether or not evil is a force in nature, involves a search after the central force. As well might the astronomer attempt an explanation of the phenomena of the solar system without reference to the sun, as for the moralist to essay a solution of this problem without the prior demonstration of a central moral fact, around which, and subordinate to which, all moral phenomena must revolve. Solution, in any direction, rests upon known and fixed principles. To every question there must be a central fact, out of which springs the law of solution, else it were not a question.

What do you find to be the central fact, or final cause of all manifestations, and how do you find it? One answers, I find there is no such fact; another replies, I read it in my Bible. What self-sustaining conclusion is possible to those who return such answers, in respect to this or any other matter involving stability, or fixed method? Merely to assume the existence of a final cause, or finally to deny it, is in reality, to occupy the same point of helplessness. Indeed, it is more unfortunate, if possible, to assume than it is to deny; for he who thinks he knows, feels no occasion to inquire; whereas the man who denies, is under the perpetual spur of his own doubts, which will assuredly work out his salvation, provided he remains long enough under their friction. When a man is enough to suggest a doubt, is on the high road to certainty.

Be that, however, as it may; what I urge as self-evident, is the verification of a central fact in the universe of phenomena. Of the form and name, we may dispute when more at leisure; but of the fact itself, we must know something, or be forever in doubt with respect to the true significance of all else.

The search is not difficult, nor is the result doubtful. Hitherto, the path has been mainly overlooked or neglected; forgetting that God could tell of himself, we have mostly relied upon what some man has told of him.

Science is known to us through extension; we know nothing of intelligence aside from an organic center. We sometimes speak of a great atmosphere of intelligence just as theologists speak of *ethers*, as of a condition of matter without form; and it may be said, in passing, that into this atmosphere human intellect colligence, it is *argely* averted by certain philosophers, curious in their knowledge of the outside of things, the human mind is involved in the destruction of the brain, to reappear again, (by induction it may be supposed,) on the construction of another, but the doctrine is an assumption, wholly unsupported by any known fact. All manifestation, so far as we know, whether of intelligence or of form, is from a center.

Hence, the intelligence or cause which can not be traced to man as a center, is not therefore, without one; but it is to be searched for elsewhere. Let it be understood, however, that ob-

servation and analysis will not reveal to us the God of the Jews, exactly; no more national God, whether Hebrew or Heathen, will meet the exigency; but it will establish a controlling, central, unitary intelligence and power, name it what you please.

By authority of chemistry, some sixty-two primary substances (as it name them) underlie the whole fabric of organic manifestation or form. And at the same time, it is seen by authority of the same science, that none of these will account for form. This finding shows the existence of a cause beyond them. Chemistry having gathered the endless variety of atomic ultimate existing upon an area of two hundred millions of square miles, put them into her retort, and reduced the whole to sixty-two primaries, can not stop there for the reason that the final cause is not in them; the law of convergence, which has reduced this vast complex of effects to sixty-two causes, must inevitably reduce the *sixty-two to one*. Without pursuing the argument (which is introduced mainly to illustrate the method,) suffice it to say, that start from what point we may, the last analysis of pure science, reveals to us, *unity*. God! Even so, for example, the measure of two sides of a right angle being given, the length of the remaining side can be deduced with absolute certainty.

From this brief demonstration, the known fact, that whatever proceeds from a given center or cause, is an expression of its cause, becomes a new incentive to the closest inspection of all phenomena; for the reason, that by this method only, we can learn the *nature* of the cause. By this inspection we find that every effect or phenomenon, however, unpromising it may appear, in the last analysis, justifies itself as a use; or in other words, reveals to us that, as to intent, it is both wise and good. Chemical changes and phenomena—forms of vegetable and animal life, for aye demand evil, and *only* evil; yield the jewels alike with every other, when subjected to the chemistry of thorough knowledge.

The acts of individuals or of nations—the tale of Joseph, the crucifixion of Jesus, and the persecution of the Puritans, though exalted by contemporary virtue, and denounced by the historian, follow the same law, and yield a like result to reason enlightened by experience. Geological revolution and political rebellion, the war of elements and the war of races, the fearful heat of the sun and the burning rods of persecution—look where we may *within*, this apparent antagonism, whether of human nature or of "mother nature," will be found the golden chord of unity; binding them to the incarnation of a common result; showing them to have a common origin, to act in obedience to a single intelligence and to be the necessary links in the chain of a specific purpose—the attainment of a Divine end.

Now, if all the fruit that has ripened upon this tree of manifestation, is found to be good, we shall be compelled to say of it, that it is an utterance of *Goodness itself*. In fact, the quality of goodness, instinctively enters into the universal idea of a first cause. He whose notion of the Divine is that of a *Monarch*, feels that he must be good and wise, as well as powerful, but he who has not verified it as a scientific necessity, will never admit it in his creed, or thought-expression of the consciousness. We should not mistake the utterance of words for the expression of ideas. A parrot can say, God is good, but the words are inconsequential to him as they are to any D. D. in the Christian Church.

To be convinced of this, we have only to observe that which everywhere presents itself. The world's preceptors and fault-finders, be they evangelist and preachers, or society reformers; be they Christians or Infidels, do proclaim by authority of their whole precepting, that into their consciousness, there has been as yet no birth or vital recognition of a central good and truth! It sounds strangely, it may be hardly, to say of the professor of nineteenth century Christianity, that he is "without God in the world," realizing only the Devil to fear; but if he so wills it down in his creed, and perpetually insists upon it by all his methods of procedure, there is nothing left for me to say but that, Granted if you please, that he means to assert no such thing; that does not need to trouble him, nor save himself or society from its consequences. To him the doleful perception, God *was*, and will *be*, but is not *now*! He made the world, and will come again (by proxy) to judge it, that is all. This honest brother will denounce you and me as infidels should we draw to the Moses controversy; but to his consciousness there is no Divine creation! Chase and night and the devil obtain to this hour! What wonder that a man leaning upon such a crutch should stumble into the pit of disappointment, and find his ruin at every step, against the granite rock of *impossibility*? He finds the creation originally designed and created, to be a *failure*! The Creator has stopped business and run away! He has written him down in his theological gazette, a bankrupt; who, in the final settlement of his desperate affairs, will be obliged to compromise in the ratio of two shillings to the pound in order to save a remnant of his personal property, and clear his real estate from the devil's mortgage. His God having failed, this good brother who has been his chief book-keeper and confidential clerk for so long, what is there left for him but failure also?

But our fault-finding fellow worker of the scientific materialistic school, if we are to judge from his perpetual lamentation and abortive efforts at "the crank of the universe," is no whit better off; he is in a *strait* that he is not. That he should hold his brother's God, who is gone into bankruptcy, in very high esteem, is not naturally to be expected; but at the same time, if he will but consider, he has a God who has done no

better. Suppose he does call him a *center*, or a *law* of nature, name does not change intrinsic value; the Roman philosophers called their god, *Jupiter*. The point is this: while referring to *him* as the world's savior, he has found none that explains to *day*. The profusion of faith set forth through the revelations of science, natural law and social order will *ultimately* obtain the mastery; but that *today*, confusion and disorder hold universal dominion.

Now, we may cheerfully sympathize with his mirthful expression of the *popular* Divinity; no mortal man will object even to his expurgating from his vocabulary the three hateful little letters which express it; but when we see him floundering about in the sea of reform, without the intellectual conception of a *central idea*, to say nothing of a central God, the joke grows practical. Talk of religious superstition! It looks respectable compared with the imbecility which prates of science and quarrels with today.

To praise the government of God, and the establishment of Divine order, or to glorify the reign of natural law, in the future tense, failing to realize their living presence and perpetual presence in the things of today, as well as in the ideal of tomorrow—finding no substratum, or central basis of causation—no Divine plan running throughout the realm of phenomenality—is to have none in ourselves—is to work without one—is to result in perpetual mortification and failure.

Whoever looks into the facts of nature with the eyes of a man (and no other eye can see here) does proclaim with his whole consciousness that *God is good*. Thence it follows that the origin of evil, direct or consequential, is not in him; nor can its existence, either as a cause or an effect, be in the universe which is an expression of him. Strict analysis dissolves forever the strange Trinity of the popular faith, half myth, and half moonshine—God, Devil and Nature. It casts the Devil out of all our theologies and philosophies, by its ability to strike through the mere creed confession, and to establish in the consciousness, the omnipresent God!

When this idea, honored in a sort of left-handed way by admission of all creeds, is received, not merely by the *faith*, through *precept*, but unto the understanding by *induction*; its Divine magnetism lifts the veil from off the face of every manifestation, and reveals to us what the poet saw, as an inevitable sequence of a Divine central soul—that to Him there is:

—"no high, no low, no great, no small;
He fills, he bounds, cometh, and equals all."

In the light of this truth, a search after the cause of evil, becomes greatly simplified; and when found, we are astonished that it should have been overlooked so long.

That which under the name of evil so afflicts the world, is a necessity of inexperience.

Humanity is born into the consciousness of the seeming, only; not of the real. Now, the truth is to be sought for within the seeming; and childhood or inexperience, which naturally accepts all appearance as *final*, is inevitably beset by the mistakes incidental to the state, or plane of its development.

Of all these mistakes, there is none greater than that which attaches to these errors of babydom, the name of evil, in its popular signification. Experience finds no difficulty in tracing them to their source in the fountain of inexperience. It is able to separate the fact from the fallacy, and, finally, to discriminate with certainty, between the real and the seeming, as contained in this theological enigma of evil.

The moment we abandon assumption and appeal to fact, the problem begins to clear itself. We find that the manifestation of all life is from its germ, of which we have no abstract knowledge, except that *it is*. This we know, and farther, that to build up atomic organisms or individualities, the force of what we usually call the *law of attraction*, is indispensable. We know also, that there must be a limit to the action of this force, as originating in any given center or individuality; otherwise there could be but one organic form in the universe. It is known that each of these life-centers attracts certain substances from its surroundings, and manufactures them according to the best of its ability, into an expression of itself. Both quality and quantity are limited to the precise needs or ultimate possibility of the central germ. Each takes what it requires, and rejects the infinite remainder.

Thus quartz and gold do not live together by affinity, but by outside pressure; just as an innocent man may be locked in a cell with felons, or as one who dislikes tobacco smoke, is compelled to inhale it when he comes within the sphere of a Dutchman, to whom it is fragrance itself. Thus an oak has no affinity for the essential peculiarities of the pine; wood does not blend with iron; the rose and the thorn apple, though standing side by side, are wide apart as the poles.

Look where we will upon the vast area of organic life stretching out below the human, we observe that antagonism or repulsion enacts an important part in the economy of individuality as affinity or attraction. We observe also, that a true comprehension of these individual differences, resolves all their apparent antagonism to harmony, and that on the plane of use, their values blend. It is seen, that the same phere, or emanation, or action of genera and species, and of each member of these, though repugnant in a certain sense to every other, in that great *atmosphere of use*, becomes a bow of potential beauty—and an embodiment of its many hues—a prismatic crystal of unadulterated goodness and truth!

to its demonstration; and certainly will, when we observe the same method in the one case as in the other. As it is, the student of physics finds a central (and to help him, various) the student of metaphysics finds only five hundred thousand priests to compound him.

Now we have agreed that science is a brotherly and that physics and metaphysics in relation to each other, are as body and soul—that the theory which is true, and the astrologer that is demonstrable, can never quarrel—that the sound teaching and the certain philosophy, the true will be and the true brotherhood are in eternal accord—when we derive our ethics as we do our physics, from the same divine fountain of demonstrable truth—then shall we have of a truth that the cure of evil and the cure of ignorance are identical—that the same plan of salvation which has an empty justified its redemptive power in the workshop and the primary school—a plan which is founded on the desire inherent to know, and which secretly administers to it nothing but the truth that can be demonstrated applied to moral ignorance, will cure it as surely as it converts the astronomer into a professor of languages, and the cowboy into an evangelist.

When we contrast the success of the school in what it sets out to do, with the failure of the Church in that which it aims to accomplish, the cause is at once revealed in the difference of method which obtains in each. The school system recognizes the fact that normal ignorance is not idleness, but perversion; that both the capacity and the desire to know are inherent; in fact, that the desire springs from the capacity, and is its own prophesy. Having upon this basis, which it takes care never to wound or disturb by demonstration or discouragement, it proceeds as before stated, through the attraction of desire or curiosity, to unfold the germ of capacity by a presentation (not of guess-work and assumption,) but of substantial truth. This ever-present desire to know, attended, as it is, by instinctive faith in the teacher, forms the base of the whole scheme of intellectual redemption.

In its application, the teacher takes care that there are never disguised through any acts of his. Inexperience or ignorance naturally tremble, and the reformer of the scholastic phase of it is careful that a child not trust in vain. First, it feels or has faith, or even, as we say, instinctively, that its teacher is wiser than itself, and believes in his own doctrine; and even it is known to be so, because he deliberately steps to the blackboard and exhibits a practical demonstration of the truth he asserts. Thus, by leaving inquiry, by preserving this faith and confidence intact, by justifying his right to teach, through ability and care to demonstrate the truth of his teaching; the "original sin" against the "humanity" is purged away, and the cause is made happy in the salvation which is of their knowledge.

But with the respect to the Trinity, both the ground-plan and the working method are exactly the reverse. The course of treatment rests upon the fact that an inherent nature is to be subverted—not encouraged, but unseated, and an altar placed in its place. Instead of being as much as an effort to end the individual in the expression of himself, it applies its whole force to the destruction of what it finds there; that is to say, it attempts an impossibility, and fails at the very beginning. Where, in all directions leading to error, it is the universal method to invite questions, the Church method suppresses it. In the place of knowledge, it insists upon belief, instead of presenting the subjects with truth which it can demonstrate, it brings them a creed to be signed. Instead of deepening the immature faith of inexperience in whatever professes the ability to enlighten it, it is to be seen that the instructor has no confidence in his own dogmas, but in place of demonstrating them upon the blackboard with as much as a piece of chalk, he deliberately gives them the lie in every act of his life. In this first loss of confidence in the root of all future confidence; the divine faith that the whole scheme is an unsupported assumption, and that the saint's faith in it is as unsubstantial as his own.

Meaning the Church method of curing evil is a failure in the beginning, because it is an attempt to subvert nature, and a double failure in the end, by its perversion of the natural relation between teacher and pupil, through taking on wiser than those whom it would instruct. For knowledge and wisdom, it has only authority and position. Not three powers received a mortal wound in the battle of "the Reformation," and the "Reformation" and in these years are becoming as weak through depression, that they can command neither respect nor fear.

Now, then, failure on the part of the doctrine of Trinity to cure evil, and the universal success which attends the Unitarian "new order," point unerringly to the true method. It is not a case of guess and error, and multiplication tables, that inexperience desires to know, its desire for knowing is satisfied. Long before it can form the question in grammatical phrase, "What is itself of God, and of the universe?"

To this directness of vision, being nothing but the truth that can be demonstrated, in reply (in no step beyond it, how much with assumption forever! Teach the truth which, I do not *think* it, but know; so he doubt before your pupil—learn by profit and by life the thing that only can be so to a reality; then will the golden links of confidence, which bind the soul to your, bind it also to eternal truth, and the promise of eternal right.

Surely the method which has proved its power over ninety-nine evils, is at least worthy of a trial upon the hundredth, seeing that all others yet put in reputation have failed. It concerns itself to our earnest consideration, as a cure for the one species of evil, demonstrable moral; not alone by notoriety of its known success over the other ninety-nine members of the same genus, but from the fact as well, that, in every case where we have experienced disappointment, the failure can be directly traced to an abandonment of the principle, and a substitution in its place, of that which obtains in the church theory, and has clothed its robes in mourning over its inefficiency in the treatment of evil.

The criterion of the Reformer, whose platform is the theological hypothesis, (however he may repudiate church dictation in his consciousness) is to *multiply*. Where too one acts out to make a Quaker or a Presbyterian, the other is bent on producing a land-reformer or a socialist. Both are intent not only upon an integer but a fraction, and what is worse they insist that the fraction shall express the exact value of themselves. They proceed by multiplying four-fifths into two-thirds and three-fourths, and at the final upstroke we have two-fifths of one, as the sublime result; instead of an integer, apparently a little less than when we first set out. Our multiplication has had the practical effect of reduction; we seem to have approached zero rather than unity—a result, as I learn, common to all such multiplication.

Now, whenever the reformer of intellectual evil sees of "the travail of his soul and is not satisfied," it is precisely because he has sought through psychology to produce an expression of his own idea in the person of another, rather than the development of an integral man. Say the reformer is a parent, who, as a farmer, merchant or mechanic, has accumulated a fortune by the work of his own hands; and should indeed, as is often the case, that his son shall make his mark upon the world in some way more suited to the new born parental ambition. The determination rests upon no recognized principle to be observed; but the church method is at once involuntarily adopted. The only thing thought necessary to be done is, to transplant the parental desire into the affections of the child, and then to carefully nurse the exultation. The whole process is in entire ignorance on the part of the operator, of the power he has invoked, and when it has wrought its mischief, and his own desire is rebuffed back from the responsive soul, it is to him as though a god had spoken. The physical state of the parent, through a natural law, is imposed upon the plastic negativity of the child, where it flourishes perchance for a time, during which it is mistaken by both as an orderly development of the individuality.

But nature, as we know, everywhere forbids such gradual penetration and perversion. She insists that this physical parasite shall die out; and in the struggle on the part of the true germ-line to assert itself as against the intruder, many a noble youth has fallen and many a parental head has been bowed in unutterable sorrow.

The cure of this is to abandon the method and return to first principles. The reformer who places the cause of moral evil in the natural obduracy and perversion of the human will, and attempts its cure by a psychological conjugation of it to a religious creed or to a scientific science, will fail as surely as nature is true. The teacher in the primary school takes no thought whether his efforts are to ultimate in a farmer, mechanic or merchant; his ambition is to make a *man*—to help that which is natural, but to express its nature. All the mischief begins when this plan is departed from. When psychology is mistaken for growth, and a conjugation of will for "a change of heart," instead of curing an evil, we have but won the seeds of a new crop.

The reformer must look deeper than the will; his eye must penetrate beyond the domain of psychological phenomena, where perverts and parasites, exotics and queer mixtures their perverted effluence; and read the nature of the human soul as expressed in its own language through the involuntary or unrestrained impulses of childhood. The kitten in the parlor as it gambols with a stray feather or a spool of cotton, indicates its future not more unerringly than does the child under the same circumstances; and the instinctive "bias" thus indicated, (be it remembered) can never be destroyed nor successfully subverted.

If he would have some insight as to the nature of his work and of the rapidity with which it must naturally progress, let him consider when is he likely to learn for himself and afterward to practice the lesson, that handling and stealing are identical in principle, and in spiritual or moral significance; that the "broker's board" and the gaming table are planks from the same tree; that insurance policies and lottery policies are alike cheating games by which the burden that belongs to one pair of shoulders is shifted upon another. And when he finds, as in the last analysis he assuredly will, that these things are really so, and then notes how his actual finger has behind, often quite out of hailing distance of, his own ideal he may learn perchance.

Gently to teach his brother man,
As gently to women;
For they may go a knee-strang,
To step aside in shame.

In our last article, the cure of evil is, to follow (I had almost said to the very letter) the method of the schoolmaster—to be as he does, and be sure to say where he does, abandoning forever the whole system of psychological prescribing. Jesus, nearly two thousand years ago, pronounced and demonstrated it a miserable failure, and eighteen hundred years of sad experience,

have amply justified his opinion. What hope then is there in its success to-day?

By authority not only of Jesus, but of all past experience, the cure of evil is not to prescribe formulas, to build churches, organize parties, or manufacture wooden models of spiritual perfection, and beat them into the ear of public faith with a psychological drumstick; the true doctor is the *truth teacher*; he is never a tailor; his mission is to make men, not clothes. To reform, is first to *reform*; that in a good degree secured, the *reforming* will take care of itself.

He is the guardian angel of the cradled human life, not the high priest of a dead creed, nor yet of a defunct materialism. His business is to instruct, not to *demonstrate*, to demonstrate, not to dogmatize; in the garden of humanity, he is the Adam "to dress and to keep," not the Devil to sow it with falsehood and assumption. To find the true instincts of his pupil, he looks into the nursery, not into the Church; he is anxious to know what thing Nature has really produced, rather than what the priest has spoiled; and for this reason, he watches the child's play more carefully than he does its prayer. In those unguarded moments, when the priest is asleep, and the father is at the stock exchange, when the child is at play, and the instincts are wide awake, he sees as in a glass the true indications of the future man, and it is his divine mission to help him to express it.

Glorious! as omnipotent is the strength of man when he ceases to war with severity, and walks in the light of God, as revealed in his own soul, and demonstrated in the eternal order of natural things. To such an one, there is no failure. To him, there is no God to be placated, no sinners to be rewarded; only growth to be promoted, and God to be known. His method is not empirical, but divine. It is written in the oak which unfolds from the acorn—is the harvest which overcomes the springtime—in the light which dispels the darkness—in the immortal triumphs of human achievement, and the eternal progress of the ages.

Though the Bible Society may fail, and schemes for social redemption come to naught; though government be perverted, and liberty be sold, he knows that far down beneath the stormy surface of the sea of life, lies the telegraphic cable which links the central aspiration of each human soul to the heart of God; and that the messages of love and light which traverse its mysterious pathway from the Farthest East, come laden with the elements of redeeming power; and in man himself, his deathless soul not striving ever to express their Divine paternity, he reads the glorious assurance—

That He who worketh high and low,
New plans in his plan,
Will take the son out of the child
And freedom out of man."

SCIENCE AND THE BIBLE COMPARED.

NUMBER FIVE.

In the New Testament history of the birth and life of "the Son of Man," we are taught that his mother in a vision was told she should bear a son and should call his name Jesus. The history seems to show that he was by this name known unto his family and acquaintances. We also find that his disciples and followers, who were educated to hope for and expect the coming of a Messiah or Christ predicted and promised by the prophets who ministered to their fathers, after witnessing many wonderful things done by him, and having heard many of his teachings, concluded that he was this expected and promised Christ, who was to restore the kingdom, etc., and so declared to him. The record, also, teaches that Jesus admitted he was their expected and promised Messiah or Christ to which the prophets referred, and claimed that because he thus was, therefore men should repent of their sins, for the kingdom of heaven was nigh at hand.

The point I wish to consider in this article is, why Jesus was also called Christ, or, as is now the custom, Jesus Christ. The record seems to attach a special meaning to each of these names, though the writers seem to have been as confused and indefinite in defining the distinction thereof as our savans and Spirit-teachers are when using the terms soul and Spirit in their discourses on the nature and destiny of man. I shall argue for the theory that the name Jesus applied to him as a human spirit, the child of earth and nature, while the name Christ applied to his interior, divine selfhood or soul, the child of heaven and God—constituting in him the union or association of two distinct, conscious selfhoods, to wit: a living human Spirit, and an immortal "living soul." In order to bring the question fairly before us, let me consider the general strain of exhortation urged in our day on our attention. Teachers in and out of the form describe us as weak, frail mortals, enslaved with animal passions and appetites, ever prompted to selfish actions, and earnestly exhort us to consent, and be guided by, the interior light, Christ principle, soul or God within us. They assign as the reason for this that this interior, divine selfhood or soul is innately incur-

light, and pure—hence will ever guide us in the path of peace, love and truth. They affirm that only by conforming our thoughts and actions to the promptings and teachings of this interior light, life and Christ within us, can we enjoy a rational, mental, moral and spiritual growth—hence that it is this discipline of ourselves in this life, which will best fit us to meet the mission and I death.

I accept all instruction as founded in truth; but I beg to be enlightened on the question whether I and my soul, or the interior divine principle, are one and the same conscious identity and selfhood; and if not, who each of us is as to origin and nature respectively. The exhortation assumes that I, a personal self, a free Spirit, am naturally disposed to gratify selfish desires, and live in ignorance, and governed by animal passions. Well, I accept this as probable—in fact, true. But if I, a Spirit, am thus characterized, it seems to me nonsense to say that I am also infinitely incorruptible, pure, and so wise as ever to see and know the paths of peace, love and truth. I, a personal man now writing this paper, can not be rationally described as having at this present time these two directly opposite characters. One may, in fact, belong to me; but because it does not, it must belong to some other personal object. If that other is the interior Christ, soul or God within me, then it follows that I, a living Spirit or child of Nature, and I, a longed-for child of God, are two, however apparently we are associated in one physical, organized structure. If not, it seems the exhortation is to be understood as urging the mortal animal Spirit to abandon the indulgence of selfish passions, and to seek and follow the counsels of the real Christ or God within, the child of Deity. If this hypothesis is sound, then it seems clear that the same Jesus applied to the human or Spirit-man, the Son born of Mary, while the same Christ applied to the divine or immortal soul dwelling in him as a Son born of God, the union of these two distinct personified entities, the Spirit and soul, constituting, in reality, a manifestation of "God in the flesh." If Jesus was, as he alleged, the Messiah or Christ which was promised through the prophets to be incarnated, sent from God to Israel, then I submit the theory of the New Testament, that he was the (the only) begotten of the Father, and the first or elder of many brethren is consistent with his claim to be the promised and sent Messiah. This view will also harmonize with the distinction made between himself and the sons of Zebedee, when Jesus said with the baptism that I am baptized with shall ye be baptized—particularly if we accept the teaching of Ellen G. White, a medium, John the Baptist who so graphically described the mission of Jesus was "to baptize them with the Holy Spirit."

A desire to be brief, prevents my here quoting the numerous passages which I think sustain these views, but I must remind my readers of the writings which declare that it was only after Jesus had risen, &c., that the Holy Ghost, Comforter or Spirit of Truth, was sent or bestowed on any of his followers. Our name, I believe, contend that the Holy Ghost there spoken of is what we term the Christ principle within us, but this does not meet the point. The theory of the New Testament is, that in Jesus manifested the promised Messiah sent from God, and that before his advent the Christ principle or Messiah had not come from God to man. It will be conceded that this is what constitutes us immortal—in fact that this is the child of deity, who dwells in his image, and it follows that if it was first manifested in Jesus, then all who were born before him were destitute thereof, whether all then slain have or have not partaken thereof. Hence let me remark that it seems to me the theory of the record is, that only a part of the generation of that day received the indwelling or baptism of the Holy Ghost, or the Christ principle conferring immortality, or constituting them, in the language of that time, "the sons of God;" and I submit that herein may be found an explanation of those teachings on which have been founded the doctrine of predestination and election. The why and wherefore of only a part their being thus "called," I will not stop to discuss now, though to my mind it can be rationally explained.

I am free to confess that if any of our savans, or if the New York Conference, can intelligently explain the philosophy of one and the same personalized and conscious selfhood being able at one and the same time, to earnestly exert and express the opposite wills of love and hate, or be infinitely pure, and infinitely corrupt, can possess the wisdom which guides unto truth, and be

endowed with the ignorance which excludes it from perception—if they can rationally explain how the same being can have the two extreme and opposite characters referred to, then they will demonstrate how the Spirit and the soul may be the same one identity; but when they do this, they will find it somewhat incorrect to speak of the Christ within us.

May I not hope that until some one shall favor us with this enlightenment, our teachers will consent to recognize that there may be, as contended, such a positive difference in the constitution of the spirit and of the soul, as to forbid those terms being used as synonymous. If this should be conceded, then I will hope that ere long a like distinction will be recognized in the meaning of the names "Jesus" and "Christ," and thus we may gradually be led to recognize why he was also called "the Son of Man."

I here close my discussion of this subject, first expressing to the proprietors and conductors of the TELEGRAPH, my sincere gratitude for the privilege they have accorded me, and their patience toward my views. If I have sown any seeds of truth, I feel that some will take root and grow. If any criticisms thereon shall demand explanation or defence from me, I will hope to be again favored with a hearing.

A VISION.

C. PATTENBERG:

THE person named below, as well as her husband, are of good standing and have exerted a wide influence in their neighborhood. She has long been anxious to do as she promised, and by publishing the following article you will gratify her and add another example against sectarianism.

Respectfully yours,

H. R. PAINE.

VISION OF MRS. POLLY WHITEFOOT, OF SCRIPPS, OSWEGO, NEW YORK, IN OCTOBER, 1839.

I had been a believer in the Baptist doctrine for more than twenty years. Sometimes I thought I was the weakest sister in that church, though sometimes I felt well; but when they ran down all other denominations, it hurt my feelings; for I thought there were Christians among all denominations.

In 1839, all summer, (before I had a vision from God,) I thought there was something great going to happen to me. Sometimes I felt grieved almost to death, and sometimes I did not care what became of me; for I thought I was beneath everybody. At length, as I was taken sick, and did not expect to get well, I lifted up my prayers to God to forgive all my sins; and finally gave myself up to the Lord to do with me as he pleased; for I was not afraid to trust myself in the hands of a just God. At length I thought I was to try the realities of death, and gave up my family also, into the hands of the Lord. Yes, I wanted to see my two oldest children, who had gone first; and the next morning I saw them ~~as they were~~ ^{as they are} ~~from the~~ ^{from the} ~~door~~ ^{door}, side by side, and looked perfectly natural. I was then ready to go. One of my neighbors who sat on my bed, asked me how I felt in my mind. I answered her, "I am prepared to depart now." Immediately I thought my spirit was separated from my body, and I ascended up into the air above the tops of the trees. Everything looked natural and pleasant, and I could see my body lying in the house, and knew that it might be buried; but I was not going to be buried; for I was a Spirit, and above the earth, perfectly calm and happy—without the sun, and yet all was very light around me. Then suddenly I found myself in the body again, and I thought the Lord came to me and said: "If you will be still, and let me show my great power upon your body, you shall live to bring up your children." I said, Lord, do what thou wilt, if I may live to bring up my children. The Lord then called witnesses to see Him vanish me out of sight; and it seemed that I was gone out of sight to them. He then raised me up again, and said, "you shall never again taste of death, but I will change you in a moment, in the twinkling of an eye. You do not belong to the Baptist church any more, for there is but one church—the Church of God; and the whole universe of nations, kindreds and tongues, belong to that Church. You are to call no hard names—use no harsh words, but talk mild and soft, and explain the Scriptures so clearly that all can understand. It is not those who make the longest prayers and speeches, who are the best Christians. One is as good as another, and all are one in Christ Jesus, who do right, watch their own hearts, and do no wrong to any of God's children."

I then seemed to be striving for more light, for the light I had was not the right way, and so I strove until I found the right way, and it seemed so easy and clear that it was no wonder that God should say: "My yoke is easy and my burden is

light." Again the Lord said, "Put no confidence in man, but in God; for great deceivers are going about deceiving many. Go not after them; for if it were possible they would deceive the very elect." And again, the invisible Being whom I felt to be the Lord, told me to have these things printed, and send them about the country.

Now this is the actual truth as it appeared to me, as I lay in a trance for six hours. My friends and neighbors did not expect that I should ever come to again; but when I did, they asked me if I thought I should ever get well again. I told them yes; for the Lord had told me that I should live to bring up my children, and I believed what he told me. They, however, did not believe it, until I got well. After I got about again, a neighbor came in and said, "I heard that you had got to be a Universalist." I told him that I had thought nothing about the name; but that I should believe what the Lord told me to be true, rather than man.

POLLY WHITEFOOT.

A FEW FREE THOUGHTS.

Mrs. PATTENBERG:

DEAR SIR—I would say a few words in relation to modern and ancient Spiritualism, if you feel disposed to notice me. I am one of the simple; but for some cause I have been made to realize the truth of an invisible, intelligent power aside from man in the flesh; and unless I can believe that nothing can come in contact with something, I must also believe that that invisible something is also material. But I will be as short as I can. I have been what some term an impressionable medium, and for three months at a time, could converse with what purported to be persons who had changed their earthly bodies for a less gross condition, and from that experience I am led to believe, that evil Spirits as well as good ones are among them. Evil Spirits I understand, are such as are not developed in the higher principles; and I am also of opinion, that so long as a person in the flesh is in an undeveloped condition, such Spirits are not apt to be troublesome to them, but so soon as they are baptized into the higher principles, then comes their time to be taken by them into the wilderness.

I read many statements of lying Spirits: I am of opinion from my experience that there are such Spirits as do wilfully lie to mortals, but still I am strongly of opinion that many statements which seem false to us are in reality the most pure and spiritual truths. I wish to refer to an instance which you are all familiar with, viz: the communication to Adam and Eve in relation to their partaking of the forbidden fruit. One says, "In the day thou eatest thereof thou shalt surely die." The other says: "Thou shalt not surely die." It is evident that in the latter, or in a literal sense, the latter statement was true. But if disobedience to God's laws brings moral or spiritual death, then the first declaration was the highest truth.

Thomas Paine was a strong man in the letter. I think that no man ever so lavished the truth of three words contained in the Bible as did Thomas Paine, viz: "The letter killeth."

As I used the term baptism, I wish to say a few words more to explain my views further.

The book of Spiritual Communications says: Believe, be baptized, and ye shall be saved. Now the next question comes, Believe what?

My answer is, not in an image, but in the principles taught by the Holy Spirit through Jesus, and recorded in the New Testament. The next question comes, how baptized? I answer, not merely by a literal ordinance, but by obedience to that doctrine taught by Jesus as a medium, and the Holy Spirit as authority. Baptism is obedience, not a literal ordinance. "And you shall be saved." Question: saved from what? Answer: from sin and its consequences. Jesus was baptized with water. For whatsoever Jesus spoke and performed in parables, his baptism was as much as to say, "Be obedient to my doctrine, and the Holy Spirit will descend upon you."

These are some of my present views formed from what I deem to be impressions. I consider them perfectly safe to live and die by. I was of Thomas Paine's belief for some twenty-five years before experiencing any of these modern Spiritual phenomena.

I desire that I may be led and instructed by the spirit of truth, and have the good Shepherd to watch over me, and if the will comes, (or an evil Spirit) that I may not be left by my shepherd because he is a kneeling

Yours truly,

L. KENDALL.

GROTON, N. H., Sept. 9, 1838.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 2, 1858.

HOW IS SPIRITUALISM TO FILL ITS MISSION?

A few years ago the people were electrified with the announcement that Spirits communicated with mortals. Some persons scoffed and doubted, but the masses waited in anxious suspense for an opportunity to investigate, and those who did so fairly, became convinced of its reality, and many were inspired with its power to mankind and have endeavored earnestly to live it, and carry its hallowed influences and consolations to the neighbor. But some who believed, and many who doubt, never had any higher or broader idea of the uses of Spiritualism, or of any thing else, than that it should magnify to the people their personal importance as apostles, prophets, teachers, leaders of some organization, clique, or other childish ambition mainly to receive homage and be supported by the masses. Certain of the Press could find no possible use in Spirits' communicating, unless they brought to the market the price current of merchandise in England or advance of the mail or the Atlantic Telegraph. In a word, it was dull and dreary to the selfish, unless it could be made to pander to their commercial interests, or personal fame. The only religion these people have, (and there are legions of them,) is self aggrandizement, and the religion of cheat, deception, and taking advantage of the neighbor in a legal manner, or in a manner to evade the law, which is in common parlance called *craft*.

Clergymen of the church, too, have examined the current manifestations, to see if they could be made subservient to their speciality, to help magnify their medium of alleged truth; but all these have failed to divert its Divine and humanitarian mission into the channels of personal ambition; and these men and cliques turn now, and treat it as they do other obstacles in the way of their daring pursuits.

The scoffs and ridicule of these unprincipled and disappointed men have served to cool the ardor of many of its earnest friends. Believing, as we do, that the new dispensation of spiritual gifts and influences is pregnant with important uses to the present and future generation of men, we are sorry to see so much scorn of abuse and misrepresentation, men shrink from duty and responsibility, and relinquish their efforts to defend and disseminate the blessing.

A reckless indiscretion on the part of friends, also, has seemed to pervade the spiritual fraternity with regard to encouraging into being new periodicals, having no real basis of success, and soon leaving them to languish and die out. Many good and earnest men have been pecuniarily ruined, their ardor quenched, their good feelings for the cause and for those they supposed to be constant friends of themselves and their enterprise have been soured, and the cause and humanity have suffered loss through this misdirected zeal to do good. The cause has had no need of these publishing enterprises, since the columns of the older papers are open to the expression of every phase of thought on the subject; but the effect upon these pioneers has been to withdraw support from them, and to cripple their energies.

We have heretofore, and do now, offer to those who feel the need of a local paper, and will get one-half the number of subscribers which will warrant the enterprise, all the room they want in these columns, or in additions which we will make to the size of the paper, and give to such persons the papers they require at less price than their matter can be published on an independent sheet. Moreover, we are ready at any time to loan for this paper to whomsoever the friends think will manage it more satisfactorily to them and serve fully to the cause of Spiritualism at a low price. We by no means wish to control the friends by compulsion, but wish to see them consolidate, discreet, and united in bonds of sympathy and affection, and by quiet unity to make their influence felt, to permeate the bosom of the new dispensation, and do good to humanity.

Discretion is required, not only in publishing, but in guiding

and time speculations, and the odium with which the cause is unjustly charged in consequence of the speech and conduct of moral delinquents who take advantage of spiritual toleration to obtrude their grievances, or present their specialties, tend also to shadden the zeal of honest, earnest friends. This should not be. If we love a truth, we should live it out, irrespective of the influence and odium which the conduct and private enterprises of others exert. If modern Spiritualism has any mission to mankind, it must needs have direct, steady, earnest workers as the means of inaugurating its uses in the lives of men generally.

The question has been raised, whether we shall continue our free platforms, and perfect toleration toward all persons who claim to be heard, irrespective of their moral reputation, their loyalty to the cause to which our platforms are consecrated, or whether we shall form an organization and a creed, and prohibit all utterances not in accordance with our Shibboleth. We do not hesitate as to the side we must take of this question. We have no more respect for that popularity which is based on a lie, a deception or fraud, than we have for the Press, pulpit or man who attempts to bring odium on our just and good cause, by charging Spiritualism with the immoralities it repudiates, and by imputations against its discreet, moral, upright and earnest advocates, to whom are transferred the moral delinquencies of others who came from the bosom of the church and other portions of society, to be healed.

These shutters should not and will not deter any strong and true friend of our glorious cause, but will bind them the firmer to duty, and call forth greater energies. We demand for ourselves, our spiritual friends and others, the right to live in accordance with justice, truth, and moral integrity—to enjoy and express our relative views, and to be tolerant to those who differ from us, without being coupled with, or held responsible for, their errors in opinions or morals; and this right we demand without the paraphernalia of an organized inquisition with its unjust and debasing influences. If modern Spiritualism has any one mission to mankind more prominent than another, it is to make *individuals*—to bring them out from conglomerated masses and organized societies, and to inspire them with glorious thoughts, and impel them to noble actions—not because an organization requires them, but because of truth, righteousness, and individual responsibility.

Spiritualism has already made many thinking, discreet, sterling men and women, who have resolved to be loyal to themselves, to truth and the best interests of mankind, rather than dwell longer in the bonds of vulgar prejudice, and in the iniquity of organizations. These are they on whom modern Spiritualism depends for the inauguration of its mission in the earth; and we would say to these friends, see that you realize the responsibilities which the new dispensation has called you to assume. Be discreet, and honor your office, in every good word and work.

LITERARY NOTICE.

BY J. A. WELSH, M. D.

We have to congratulate the Democratic party, and the public at large, that Charles Edward Lester has become the *Editor in Chief* of the *Democratic Age*. Mr. Lester is a grand-son of Jonathan Edwards; he is the author of "The Glory and Shame of England;" he has represented this country abroad, and has seen life in all its phases. Such a man is well calculated to influence a heterogeneous compound like that of the Democratic party, which, after all, seems the only party possible, and the only one capable of ruling this country. Without it, the Union would drop to pieces in the midst of strife and civil war. Since the dawn of this Republic, all the other parties, under whatever name, have not seemed to have affinity enough to keep together for ten years. Unlike the mazi of old, their leaders never had a guiding star for a great principle. It was either a High Tariff, a National Bank, Free Soil, Negro Emancipation, or something equally sectional and narrow, sometimes even moral and religious topics, such as Temperance, Capital Punishment, Keeping of the Sabbath, etc., were dialed into their politics as a bait and subterfuge.

The Democratic party, from its very origin, has always proclaimed, and still proclaims, "Universal Emancipation, Universal Freedom"—a principle as deep as the foundation of the earth, as broad as the universe, and as lasting as mankind, a watch word that can rally the children of the earth, and of the

spheres; a guiding star that can marshal planets, systems, constellations and galaxies.

The October number of the *Democratic Age* is replete with strong common sense and practical articles, that should be read by all classes of society, as they evince, not only high literary attainment, but *Statesmanship, Science, Art*, and, above all, *Progress*, to all of which this Monthly devotes its hundred pages.

In the very vestibule of this able periodical, we find "The Law of Empire in the Western Hemisphere" laid down in a masterly manner. If its finale were as lofty as its initiate, Solon, Trebonius and Montesquieu would pronounce it unique; as it is, they can not help nodding and whispering encouragement to its author.

"A Day at Mount Vernon" speaks the feelings, as "The Law of Empire in the Western Hemisphere" bespeaks the intellect and imagination. "International Copyright—Injustice to Authors," is novel in its presentation, and will carry conviction to every disinterested mind. I have always been opposed to an international copyright law; but the facts and logic of this article have convinced me of the wisdom and justice of the measure.

There are other subjects of interest and usefulness in this pamphlet, among which may be mentioned "The Past and the Future of the Arts in America;" "What is Socialism?" "Mercantile Agencies and the Morale of the Credit System;" "A Word to Merchants and Literary Men," etc.

Its illustrations are graphic and piquant. It may be truly said that the *Democratic Age* is thoroughly American, without being illiberal or inhospitable to foreigners.

But the strongest and boldest article among all these gems is entitled "A Fearful Question." To give the reader an idea of the tone and style of this able paper, we shall give the article in full.

A FEARFUL QUESTION.

There is a struggle going on in this nation, and among all nations. The Waterloo and Austerlitz fields of our times are filled with fighting men; but it is no longer a struggle of cavalry and infantry, of Gaul and Cosack. A sterner, harder, longer battle is being fought. It is a war of opinion—the war predicted by George Canning, the fiercest, the most unrelenting of all wars. What may lie beyond it, we can not tell; for the mass of mankind know not why they are struggling, nor for what. They only know that they suffer, and that somebody is to blame for it; and like beasts in pain, they vent their rage on the first that approaches. Hence, revolutions which invariably spring from a wrong state of things, like revolutionists themselves, are sometimes blind, unscrupulous. The innocent are struck down with the guilty. Wrong has been done, and somebody must suffer. The first blood shed makes the atonement. It was so in France, in her first revolution. In some sense, it must be so in the great revolution on which mankind have begun to enter. We speak now of the war of opinion—it is general—it is fast becoming universal. The scene of conflict has shifted from the court yard of the Imperial palace at Vienna, from the square of the University of Berlin, from the Piazza del Quirinale of Rome, from Kensington Common in London, from the Boulevards of Paris. *The whole world is going to be turned upside down.* Nations are everywhere in arms against the present state of things; and the form of government seems to have little to do with it. Republics are as powerless as monarchies against this universal onset of discontented men. The entire body of humanity is agitated by new ideas—becoming conscious of new wants, and longing for their gratification. What is the struggle for?

And is this discontent universal at home, as well as abroad? under a republic as well as under a monarchy? We will show that it is, or fast becoming so. Where is this struggle waging?

It is not in England and in Ireland only where a colossal system of wrong has dressed one man in gold, and sent him to the House of Lords, and a million in rags and sent them to the work house. It is not in France, where half a million of armed men are sustaining a bold pretender. Nor is it even in Hungary, where an entire nation is crushed by the overwhelming weight of the Hapsburgs. Nor in old Rome, where the general of one new-born republic bombards the capital of another, shattering with Paishan balls the tomb of Brutus itself. Not on the magic shores of the Gulf of Venice, where heroic men were betrayed by Bourbon spies, and butchered by Bourbon tyrants. *There is a new world, where we are as free as the air; and we are not free.* It will here, perhaps, grow fiercer than elsewhere, for it is not on our side of the Atlantic, a struggle with *forces*. It is now almost a century that we trampled the despotism of kings, the tyranny of priests, and made Spellbinder, Bastilles and Castles into legends, impossible in the new world. We have fought out the battle of *form*. And yet the struggle is going on among us; we have leveled the walls of the City of Despair, we have prostrated the bulwark. But we have only reached the citadel; the castle is still unscathed. The main point is yet to be achieved; the stronghold is yet to be taken.

We have got beyond *form*, we have said. It is true. And we have at last reached the *thing*, we have grappled with the *substance*. And what is it?

It is in some sense the grand evil of all ages, but pre-eminently of ours. The same curse which has rested on humanity from its beginning; under all skies, under all forms of government, in all conditions of society, ever recurring. And what is this great power which has haunted the human brain so closely, through so many cycles of time and civilization, so remorseless in its exactions of woe, so relentless in its tributes on the human heart; so reckless of forms of government; so superior to the tyranny of laws which bind all things to human and divine?

We have leveled an orchard which has given but few certain returns hitherto to any man. It may be dumb to us, as it has been to millions. But we adventure, albeit with never so much caution, within the vestibule, not improperly, we hope, but respectfully we will advance. We feel that some response ought to be given to *human*

inquirer—and we feel, too, that we have a right to invoke it, and we will.

To be a plain as we can—What have we, after all, gained by our no-don't-kingdom, popery and despotism? Republicanism! And is this all? Let us honestly ask ourselves a few questions, and give the answers like true men—What has Republicanism done for us?

Has it secured to three millions of marriages a happiness? How many of these three million bridal altars are not hung with wreaths of secret sorrow? How many of them are not embittered by green-eyed jealousy—that inviolable Hydra who never ceases to multiply herself, and who is never subdued? Is a true history of the married men and women of New York were written, who would dare to read it? Is marriage made happy by Republicanism? Has it exempted the toiling millions from the curse of *ceaseless* labor? Ask twenty thousand seamstresses in this city who are making up shop-alop clothing for expense, and even three-pence a piece! Ask the hundred thousand hod-carriers, mechanics, artisans, printers, hard workers of all sorts in this Slippyman's army of toil and suffering—What has Republicanism done for you? It has made you a voter! Yes, it has given you bread, if you work all the time for it; but has it given you *happiness*? Has it exempted you from unceasing toil? Has it shortened the hours of labor, or lightened the load? Has it, in a word, given you anything but a vote, which once a year you can put into a square green box for one of two men, both of whom are equally powerless to help you?

We might go on. We stop with the question: What do we still want in this country? What do all nations now want? What are we all battling for? What means this tireless, endless struggle of mankind?

We have thought long and earnestly on this subject. We may have reached little pure truth; we may still be in the dark. We are. We confess it. But some gleamings seem to be beckoning us on, which do not look uncertain. What we see and feel, we shall record.

Mr. Brittan's Movements.

We learn from the last Number of the *Spiritual Age*, that Mr. S. B. Brittan has just completed a lecturing tour through Connecticut and Massachusetts, and that now, as soon as arrangements can be completed, he will turn his face toward the setting sun, and follow him over the great fields of the West. Mr. Brittan is prepared to lecture upon the general facts philosophy and moral teachings of Spiritualism, together with its relations to, and influence on, the existing institutions of the church and the world. His course, as laid down in his programme, will comprehend, in a general way, the following subjects:

1. Relations of the Visible and Invisible Worlds.
2. Relations of the Soul to the Body.
3. Nature of the Intercourse between Spirits and Men.
4. Laws of Spirit-mediumship.
5. Classification of Spiritual Phenomena.
6. Philosophy of Life, Health, Disease, Death, and Life in the world to come.
7. Spiritualism of the Bible, and Philosophy of Miracles.
8. The Spiritual Idea an Integral Element in all Religions.
9. Fundamental Principles and Legitimate claims of Christianity vindicated, and Popular Materialism subverted.
10. Claims of Science and Religion Harmonized.
11. Religion made Philosophical, and Philosophy invested with a Religious importance.
12. "The Unity of the Spirit in the bonds of Peace," on the broad basis of a Natural Theology and a truly Spiritual Worship.

Persons residing in any of the cities, towns or villages of this or any of the Western States, and who are desirous of having lectures on either of these or kindred subjects, can do no better than to forward their requests immediately to Mr. Brittan, who is amply qualified by long and varied experience, and by his superior gifts as an orator and a reasoner, to treat these themes in a thorough and satisfactory manner.

Should Mr. B. receive a sufficient number of invitations to warrant the undertaking, he proposes also to journey southward during the coming winter, lecturing in the various places to which he may be called, extending his travels, perhaps, as far as Galveston, Texas.

The Kiantone Convention.

We were unable to attend the Convention at Kiantone, and have learned nothing of its proceedings, except by a communication published in the *Tribune* this (Monday) morning. From the known proclivities of the Press to misrepresent Spiritualism, we can not rely on the account given, further than as respects its statement, that there was a large gathering, and that Dr. Wellington and Mrs. Britt, made the most stirring speeches. We may give some further report when we know more.

Mr. Davis's Convention Address.

As Mr. Davis contemplates publishing his discourses at the late Utica Convention, upon the various theories respecting *et al*, a full report of his remarks has not been attempted. Mr. D.'s discourses, we understand will be issued in pamphlet form.

The report of the proceedings of the Utica Convention, will be continued in two or three issues, or until finished.

To "E. P. C."—In reply to your inquiries, we find on examination, that the marks made on paper, as you say by Spirit-influence, are mere scratching, and were doubtless the effect of Spirits trying to get sufficient of your hand to make proper letters and intelligent sentences. If you allow them to continue, we trust it will ultimately make you a writing medium.

The "Telegraph" of the 19th inst. page 226 of this paper. Price \$3, invariably in advance. Subscribers may address C. F. Lester, Esq., 40 Park Row, Daily Tribune Building, New York.

SPIRITUAL LEXICON AND CONFERENCE.

TWENTY-FIFTH SESSION.

Dr. ORTON called the Conference to order, and solicited the members to submit a subject for discussion. It was decided to continue the one considered on the previous evening, viz: "What good evidence have we that Spirits communicate with mortals?" The Dr. said: I was favored a few days since with a view of some extraordinary paintings, said to have been produced by Spirit agency. There were some hundreds of them, embracing as many varieties of plants, flowers and fruits. Their exceeding beauty and their exact fidelity to nature can not be too highly extolled. I examined them with a microscope, and discovered a skill and delicacy of execution which, in my opinion, was never excelled and perhaps never equalled by human art. The medium through whose agency these works were performed is a lady who has passed the meridian of life, and who had never previously taken lessons in painting. The short time in which these works were executed, varying from ten to forty minutes each, together with their extraordinary beauty of finish, furnished to my mind good evidence of Spirit control. Last evening, in the presence of Mr. Redman, I saw a dining table, with a vase of flowers upon its top, raised from the floor, and waivered in the atmosphere as if to imitate the motions made by the extended wings of a bird.

Mr. WHITMAN said: A short time since, I was in company with some friends, when a Spirit friend of a lady who was present, and who, it was supposed, had died at sea, made himself manifest by moving a heavy oaken extension-table, so as to cause an exact imitation of the motion and creaking sounds of a ship in a storm. Subsequently the table was shoved apart, the center leaf removed from one end and adhering to the other, and afterward undoubled by an unseen power, and then the table closed together again. Such a manifestation is certainly good evidence of a power and intelligence outside of man in the body.

Mr. PARTRIDGE said: I am anxious that all facts claiming to be spiritual, should be closely criticized, not for the mere purpose of disputation, but that their exposure to the fires of investigation may make them stronger than ever, if possible. Every manifestation should be carefully and thoroughly sifted. A manifestation that transcends the ability of man to perform, is not, solely on that account, good evidence of the existence of human Spirits. Before we accredit the production of the painting alluded to, to Spirits, who, in that case must be able to work quicker and better through a medium organism, than they could have done through their own while living on earth, we must first have it demonstrated that a Spirit makes sufficient progress in the other world to justify such improvement in his powers. Until this progress is proven, we have no right to claim it in argument.

Mr. BENNING stated that he had seen some very rapid sketching of portraits by the hands of a young lady who was said to be controlled by the Spirit of Imman, who was known to have been quite expert in that branch of art. He also stated some curious facts in reference to certain paintings then in his possession. He is in the habit of attending a circle once a week, where a six legged table is raised in the air, and is then made to come down and strike the floor with its six legs simultaneously, so as to give a sound equivalent to one rap. He had also seen the table raised free from the floor, with two men on it. There was a good light in the room and fourteen persons were witnesses to the manifestation. He however did not consider such facts as of the greatest importance in the investigation of Spiritualism. He thought it best to search for truths rather than tests. Any truth which will demonstrate immortality, and teach man his duty, should be regarded as of more real worth than the thousand and one side issues which we are constantly called upon to consider.

Dr. GORDON said: I wish to give variety to the evidences adduced, and therefore will offer an instance of interior manifestation which comes within my own experience. Some two or three years ago, I attended a series of circles where I became much interested in the manifestations through a speaking medium. The originality of his style, his quaint logic, his graphic, and sometimes humorous illustrations, satisfied me that a Spirit of more than ordinary power had possession of the helm. I asked the name of the Spirit, but it refused to give it. Neither had the medium any consciousness of the identity of the power which controlled him. A short time since I heard this medium, who is no longer consciously controlled by Spirits, speak in his usual normal condition, and in the train of thought which he pursued, as well as in his manner of handling his subject, I discovered indications of the same Spirit which had controlled him in his days of mediumship. I mentally asked the Spirit if he controlled the speaker. He answered me by impression that he did. I then asked the gentleman if he felt that a Spirit controlled him? He answered very decidedly that he did not, but felt very positive that he had only spoken his own thoughts in his own way. I then asked the Spirit if he would meet me at night when I should arrive home. He said he would. By the time I reached my house, which was some hours after the conversation I have narrated, the subject had altogether escaped my memory, but my mind was brought back to it again on entering my chamber, and finding a Spirit present who informed me that he was the one who had made the appointment to meet me. I then held the following dialogue with him, receiving his answers by impression: From the style and quality of your speech I should judge you to have lived some years ago, in what I may call simple times? "Yes." Were you engaged in the Revolutionary war? "Yes." Were you an officer? "No." A soldier? "No." Did you live south of Mason and Dixon's line? "No." Did you live in the Northern State? "No." Where then, did you live and what was your name? "I lived in Vermont and my name was Ethan Allen." On consulting the history of Ethan Allen, I find that this apparently

contradictory statement agrees with the facts. He was in the war, and yet neither a soldier nor an officer. He was a self-made original man, and what fighting he did was on his own hook, and under his own generalship. Now by tracing these statements all through, I think we can discover good evidence of Spirit existence and identity.

Dr. GRAY said: The history of mesmerism has presented us with innumerable facts which clearly demonstrate that there are certain conditions in which man is capable of performing acts altogether superior to anything he is able to accomplish in his ordinary state. These conditions are of various shades, and extend from a state of coma to full consciousness. Zschokke, the Swiss author, assures us that occasionally he saw distinctly the exact state of persons with whom he was thrown in contact. Without any external knowledge whatever, he could go through the past life of a perfect stranger, and relate to him scenes and events which had occurred years before. Meeting some strangers one night at a Saloon, the conversation turned upon the subjects of mesmerism, physiognomy, etc. One of the company was particularly profuse of coarse and sneering epithets, which he showered upon the head of Mesmer, Lavater and other like phlogopiers. Zschokke turned his eye upon him, and at a glance saw the whole life of the pseudo critic. He unfolded to the company the young man's school-boy efforts, the acts of his youth step by step up to manhood and concluded by describing an act of theft, giving the particulars of the size and furnishing of the room, the location of the strong box, and the means by which it was opened, so accurately, as to completely confound the culprit, and to compel him to a confession of his error. A similar manifestation made to-day would be many be accredited to Spirits. And yet Zschokke was in his usual normal condition when these cases of interior illumination occurred. I knew a very enthusiastic gentleman who fancied he held communication with Demosthenes, Cicero, Caesar and a host of other worthies, ancient and modern. These Spirits communicated by slight raps upon the back of the chair upon which the gentleman was seated. They promised him great things, and assured him that through his agency the world was to be redeemed from bondage. On a close investigation, I found that my friend, instead of conversing with the heroes of antiquity, was simply holding a parley with himself. When he asked a question, he would, unconsciously to himself, make a slight movement in his chair, which would cause the faint sound which he mistook for a Spirit-rap. This discovery about the doors in the faces of Mesmer, Casar and Cicero, and in consequence our poor world still remains in bondage. In the consideration of our question, we should exclude all manifestations that are possibly within the power of man to perform. We do not yet know all the powers of the human mind.

Mr. WHITMAN said: In the case of the drawing which had been spoken of, there seemed to be a power displayed which mortals were never known to possess. From fifteen to twenty colors were used, varying in shade from the dull brown to the brilliant green; and with these, a mere novice, who knew nothing of painting, had produced, in an incredibly short time, a series of beautiful drawings, whose delicate lines, accurate forms and graceful shadings could not be equalled by an educated artist. How can we account for such productions, unless we acknowledge the aid of Spirits?

Dr. GRAY said: We can not tell how they were done. We only know that in all ages poets, painters and sculptors have been inspired, but by whom, or by what we do not know. The ancient bards sang by inspiration. The modern improvisatore is partially inspired. We all acknowledge inspirations, but are as yet undecided as to their causes.

Mrs. SEARIN described a manifestation she had lately witnessed at a spiritual circle. A medium present said she saw the Spirit of a sailor; that he stood by the side of Mrs. Scriber, and claimed to be her brother. The medium becoming deeply entranced threw herself upon the table, and began to imitate a person in the act of swimming. Falling from the table to the floor, she went through the distressing scene of death by drowning. Mrs. Scriber had a brother who went to sea some twenty years ago, and from whom no word has since been heard. He was undoubtedly drowned. Now, was not this manifestation good evidence of the power of her brother's Spirit to come back to earth and assure her of his existence, by giving such unmistakable proof of identity through a medium who knew nothing of the supposed or real facts?

Dr. GRAY did not deny but that Mrs. Scriber's Spirit brother did actually manifest himself to her. But the fact was not fully demonstrated. It is possible the medium may have been in the same state as Zschokke, and may have, by interior sight seen actual occurrences. Presumptive evidence will not satisfy us. We must have positive demonstration.

Dr. ORTON informed the audience that a well-known scientific gentleman had been made acquainted by the Spirits with the laws and conditions by which tables and other heavy bodies could be moved without human contact.

Dr. MASON hoped that the discussion of this subject would be continued. It is the most important one that can be considered. He was sorry to see much valuable time lost by asking false questions, which have no direct bearing upon the point at issue.

Mr. COLES thought the subject before the Conference could not be too closely scrutinized. Spiritualists should not be too fastidious in their investigations, or feel hurt at the freedom with which their evidence is sifted. We had better discard a ton of facts that to embrace one ounce of error.

Adjourned.

Next week's Session.

Rev. J. H. Pierpont will address at the Spiritualist Academy, Sunday morning and evening, October 19.

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